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any regular system of time intervals. The *umwaka* (plur. *imyaka*) is the name given to the complete cycle of climatic changes and economic processes which make up the year.[1] This is divided into thirteen months (*umueshi—imieshi*) which signifies moon, or the cycle of the moon (cf. table on p. 389). The names of these months are used with greater or less frequency according to the importance of the activities performed in them. The coming of each new moon is an important event in the people's life, since it affects very largely the tempo of ordinary activities. When the moon is full, laughter and talk go on late into the night and the drums sound for dancing. When the moon has waned, there is no other system of lighting and the people go early to bed. The days of full moon are also believed to be specially lucky and to be auspicious for the starting of any new activity. I noticed several times that the *bakabilo* of Citimukulu's court postponed important ritual acts, often at some practical inconvenience, until the nights were 'white, completely white' (*ukubuta tutu*), explaining in answer to my comment: 'We cannot work at such things in the dark' (*Teti tubombefyo mu mfifi*). The rhythm of the changing moons has thus a significance to the Bemba that it has lost in our society, and the appearance of the new crescent is greeted with delight and often with shouts from the children, but at the same time the calendar of months is rarely used as a method of calculating time or fixing the start of economic activities. Some months coincide with the change of season: *Shinde* (April), the change to the cold weather; *Lusuba lunono* (October), the beginning of the hot season; *Mpundu* (November), the coming of the rains and the time of the ripening of the *mpundu* fruit. In these cases the name of the month is used in daily conversation in planning activities. But in other cases the change of climate, i.e. windy season (*mpepo*) or the hot season (*ulusuba*) is referred to only, and there are several months in the year when, owing to the difficulties of working with a thirteen-months calendar, the ordinary native is not quite certain what the name of the particular moon should be.[2] The English child hardly notices changes in the moon, but learns to recite the months of the year

[1] The *umwaka* is a cycle of seasonal changes but it is never calculated by means of the stars, in which the Bemba seem to have little interest and never use as a means of reckoning time.

[2] In April 1934 I heard the chief's council discuss informally with the Paramount chief whether the moon that had just appeared was correctly *Kutumpu* or *Shinde*, and these learned men of the tribe took different sides on the question.

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as an abstract sequence of names of which certain have an emotional significance as being a period containing a birthday or Christmas, but the Bemba child is delighted with the appearance of each new crescent and lives a more exciting life during the full moon. He only gradually learns at about 9 or 10 that certain of these moons coincide with particular economic tasks, and later still, as an adult, he is able to recite all the moons in order and to discourse wisely on the whole sequence of the calendar.

Before the coming of the white man, the Bemba had apparently no smaller subdivision of the month than the day. They have now completely adopted the English week, even in remote spots of the country where no one is working for a European. Every native keeps the Christian Sunday, known as the 'day of God', *nshiku ya Mulungu*, from which term the week itself is known as *Mulungu*, the word for God, and the days called the first, second, third, fourth, &c. (*pali cimo*, *pali cibili*, &c.). The conception of the week has been incorporated in Bemba economic life since it coincides with an adoption of the European rhythm of work and system of payment, and the acceptance for the first time of a time interval which is also a period of work. Wage-earners calculate their weeks of service, and chiefs who formerly called up tribute labourers when they were required now state their dues in precise terms, as for instance three days a week.

The Bemba word for night is *ubushiku*, and for day *akasuba*. In any one day the time is divided into three. Dawn is a fixed event (*bwaca*), and the period from dawn till midday is known as *ulucelo*. Midday, from 11 till about 3 o'clock, is called *akasuba*, the ordinary word for sun, and the period from 3 to 6, i.e. the time of sunset, is known as *icungulo*. Thus a man who wants to make an appointment with a friend does so to the nearest two or three hours, by telling him to come in the morning, at midday, or in the evening, and when acting as a witness at a legal court can place events in this manner, usually giving additional precision to his statement by raising his arm to point to the exact position of the sun in the sky at the time referred to, e.g. at 11 or 3, and adding, 'The sun was like this' (*kasubefi*).

It is hardly ever necessary to fix time in the night, but the natives speak of 'the middle of the night' (*pakati ka bushiku*) and will also reckon time by the number of turns they have made in their sleep, since these people apparently wake more or less regu-